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THE CHURCH RECORD.

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GOVERNOR TRYON TO THE SOCIETY.

BRUNSWICK, N. C., 31*st July*, 1765.

GENTLEMEN:

As this province has received considerable advantages from the missionaries your society have sent among the inhabitants, some information of the present state of religion in this colony may not be unacceptable to you.

Every sect of religion abounds here except the Roman Catholic, and by the best information I can get, Presbyterians, and a sect who call themselves New Lights, (not of the flock of Mr. Whitfield, but superior lights from New-England,) appear in the front. These New Lights live chiefly in the maratime counties; the Presbyterians are settled mostly in the back or westward counties. The Church of England I reckon at present to have the majority of all other sects—and when a sufficient number of clergy, as exemplary in their lives as orthodox in their doctrine, can persuade themselves to come into the country, I doubt not but the larger number of every sect would come over to the established religion. I can hear of but five clergymen at present in this province, four of whom have missions from the society, viz:

The Rev. Mr. Reed, of Newbern in Craven County; the Rev. Mr. Stewart, of Bath in Beaufort County; the Rev. Mr. Earl, near Edenton, in Chowan County; and the Rev. Mr. More, itinerant missionary.

I have had an opportunity, in a tour I made through part of the province, to see the above gentlemen, and I must observe, I think the three first well settled and established—and I believe them regular in the discharge of their duty. I can speak more particularly of Mr. Reed, as I saw much of him at the general assembly, held at Newbern: I really esteem him a man of great worth. As this country is now settled more than two hundred miles to the westward of Mr. More's residence, I do not think the province receives any benefit from him as an itinerant missionary, for under that general licence of preaching everywhere, he seldom preaches anywhere. This report I have from some gentlemen in his neighborhood near the town of Halifax I do not represent him as an immoral man, but should think it advisable he might be fixed to some parish agreeable to the enclosed act of assembly, the purport of which is the great inducement for my troubling the society with this letter.

Many efforts have been made to obtain a good clergy act in this province, but as every trial has been as often clogged with objections incompatible with the rights of the Crown and the ecclesiastical jurisdiction, they have proved fruitless. This act, however, I flatter myself is free from every material objection; and therefore, beg leave to recommend to the consideration of the society the extreme advantages that will accrue to his Majesty's subjects by a happy establishment of religion here. As I have pledged my endeavors to get decent clergymen to serve in this province, I earnestly hope for a further encouragement from the society by the increase of the missionaries, if only for a term of years—till gentlemen coming over might reimburse themselves the expense of their voyage; and first settling here, which is a charge that must be felt by every one who has only his merit to balance that account. There are at present thirty-two parishes in the province, and as five are already provided for, twenty-seven clergy more only are required; a number so small that it will be scarce sufficient to perform the marriage and burial services—offices at present discharged without the greatest order or decency by the magistrates of the place. Governor Dobbs was interred by a gentleman of this order, no clergyman living within an hundred miles of Brunswick.

The state of the churches in this province, beginning at the southward, are as follows, viz:

At Brunswick, only outside walls built and roofed.

At Wilmington, walls only.

At Newbern, in good repair.

At Bath, wanting considerable repairs.

At Edenton, wanting as much.

Chapels are established in every county, which are served by readers, where no clergy can be procured; they have two, three or four, more or less, in each county, according to the number of the inhabitants or extent of the counties.

If the society would send for my distribution, or the governor for the time being, as many well bound Bibles and Prayer Books for the ministers' desks as there are parishes, it would be more effectual than a ship load of small books recommending the duty of a Christian. The ignorant would hear their duty delivered out of the former, when they could not instruct themselves in the latter. This incapacity prevails for want of schools in the province; which consideration brings me, lastly, to solicit the society's bounty and encouragement to Mr. Thomas Tomlinson, at present settled at Newbern. I enclose his memorial at his request, certified by many gentlemen, some of whom I am acquainted with. I had a long conversation with him; and from the sense and decency of his behaviour, and the general good character he maintains, obliges me warmly to solicit the society in his behalf. He is the only person of repute, of that profession, in the country. He was invited to America by a brother who has a plantation near Newbern. I really think him deserving the favorable attention of the society, and as such I recommend him.

I cannot conclude this letter without acquainting the society, the Rev. Mr. Whitfield preached a sermon at Wilmington in March last, which would have done him honor had he delivered it at St. James's—allowing some little alteration of circumstances between a discourse adapted for the royal chapel and the court house of Wilmington. As no British colony on this continent stands in more, or so much need of regular moral clergymen as this does, I hope the society will give all possible assistance to contribute to the happy effects of the present orthodox bill.

Should I be so happy as to meet with a favorable regard to my recommendations, I shall, on a proper opportunity, communicate to the society the future state and progress of religion in this colony.

Yours, &c. WM. TRYON.

P. S. As considerable sums of money have been raised by subscription for finishing the churches at Wilmington and Brunswick, I expect they will both be completed in less than twelve months.

MR. STEWART TO THE SECRETARY.

June, 1768.

REVEREND SIR:

I received yours of the 5th of February, 1767. but a few days ago, and am much obliged to you for the concern you therein express for the return of my bad state of health. But by my many letters since written, you have before this found that contrary to my own hopes, and the expectation of most of my friends, (through the mercies of God,) I am in a great measure, for the present, relieved from my complaints. Whatever may be the resolution of the society on the late clergy law for this province, the missionaries must patiently submit. The trusts reposed in that venerable body, no doubt require that without favor or affection they keep up to the intention of their charter. But if by the late act of assembly the missionaries are to be deprived of the society's special provision, better they may all say, that no such act had ever been thought of. With the most becoming respect, therefore, give the most unworthy of their missionaries, sir, leave to lay before them by you, the difference between our former and present

establishment; the temper of this people relating to the clauses for induction and appeal, and the great difficulties they lie under in the paying either public or parish taxes. When these matters are looked into, I am in hopes the society will thereby be induced to keep up their list in this province, at least till better times.

In 1754, when I first come over chaplain to Governor Dobbs, the legal establishment was 50*l.* proclamation money, equal as exchange was then to about 30*l.* sterling. Goods were then reasonable, and provisions 100 per cent. cheaper than at this day. The circulating medium afterwards depreciating, the first assembly of Governor Dobbs raised the salary to 80*l.* with a discretionary power in the vestry to add to that sum. The currency still failing, in 1757 another act was passed whereby the clergy were not to have less than 100*l.* proclamation money with the addition of a glebe, etc. This likewise being looked on as mean and insufficient, in 1763 it was raised to 133*l.* 6*s.* 8*d.*, the present established salary, and equal to now, exchange being at 75*l.* to 82*l.* sterling, so that there ever has been an establishment, though the salaries have been different, yet the highest of these establishments has ever been looked on (without the assistance of the mission,) as mean and insufficient—inadequate to the fatigue, and exposing the clergy to open contempt, the too frequent companion of low circumstances. Therefore, when I first came here, I found Mr. Reed settled at Newbern by an agreement with his vestry at 133*l.* 6*s.* 8*d.* and a house in the town. But upon these terms, and in better times, he would been have obliged to desert his parish had not Mr. Dobbs, by laying before the society his difficulties, induced them to take him upon their list. This the society may be further certified of by referring to their abstracts either for 56 or 57. If then, sir, the parish of Newbern, known to be the most beneficial parish at that time in this province, when money was plenty, on a better footing, and punctually paid, was insufficient to support Mr. Reed, (a parsimonious, saving man, and without children,) without the society's special provision —certainly those that live in such parishes, where the perquisites are but trifling, the expenses greater, and the fatigue much more, can never support themselves and maintain a heavy family charge. For my part, when I first left Ireland to come over with Governor Dobbs, I gave up a certain curacy of 40*l.* a year, with the hopes and expectation of preferment on Mr. Dobb's promise of being taken and continued on the society's list; for which purpose, at an extraordinary expense, I went over to London—had lord Hertford's letters recommendatory to Dr. Sherlock, the Bishop of London; likewise Dr. Arthur Smith's, (then Bishop of Downe) letters dimissory and recommendatory, together with Governor Dobbs's, to the same purport. These with my letters of orders, and testimonium as master of arts from Dublin College, together with my abilities, were examined by Dr. Nicholls, now a living member of the society, and no doubt are upon record in the register's office. Shortly after this, and a little before Governor Dobbs, I came over to Newbern to provide for his family. This was the parish I expected, but finding it filled, I settled in the parish I am now in, and at the same yearly salary as Mr. Reed, though short in other emoluments, and of more difficult and extensive duty. Thus I continued near two years; but the county being divided, and my salary thereby becoming burthensome, I agreed to take 100*l.* currency, per annum from the vestry, and they granted me letters of presentation to the governor. But the right of institution being not then in the crown, for want of proper church officers, the whole vestry received me in form into their church, and declared me inducted by signing an instrument of writing to that purpose.

Pardon me, sir, for being thus tedious; my only motive to it was that the society might thereby know that the establishment was equally certain and the salary much the same formerly as under the present act of assembly. The only difference is the change of our master from the people to the crown, and an appeal to the Bishop of London from the sentence of the provincial governor, etc. But this is all varnish; for the expense of an appeal would be so very great, that unless for the sake of reputation or the emoluments of a parish, not even the most innocent would attempt it. Besides, it is worthy of observation, that there has scarcely been a man of any character, the missionaries excepted, that has remained here for any time. The duty is so much less, and the salaries so much better in all the provinces round us, that they are here but for a season, and quickly take their flight Nay, some of the missionaries, (Mr. Morton lately) have removed for these very reasons.

Had not Governor Tryon pushed the clause for induction in his first session of the assembly, when the people were a little more complaisant, it is more than probable that it had not yet been granted. In some counties they have refused his clerks; in others, the vestries have fixed, rather than qualify; in others, of which this is one, we have neither sheriffs nor tax officers, and in all they are on the shift and double how to get clear of every public expense. In short, so great is the distress of the people for want of a currency, that mobs and riots are frequent, and in many places where there are officers, they dare not distrain for any dues whatever. This sensibly affects every person whose dependence is on the public, and particularly the clergy, whose hands are tied up from every opportunity of relieving themselves, not only by their office, but by the extent and variety of their duties. Nay, where even the people are well affected towards the clergy, they cannot pay them for want of money. This, then, being the true state of this province at present—what have the clergy gained by the late law? It is true, they have the name of an induction, equally before certain, and that they have changed their masters, the people for the Crown. Notwithstanding this, the vestries have many subterfuges, many things in their power, which it is not in the power of any governor to foresee or prevent. This, sir, is our gain; and our loss is like to be the society's special provision by much the better half of our support, and that at a time when there can be no dependence on any provincial salary.

The other part of our provision, (viz. a glebe of not less than 200 acres, a house 36 by 18 feet, etc.) though it may sound largely in England, yet here is of little consequence. The glebes hitherto purchased have been mean, barren, unimproved lands; the houses built, such as they build generally in their towns to save lots, merely to be within the letter of the law. The burthen of clearing the timber off such lands, and of making them fit for agriculture is the part of the incumbent. This is a work of time and expense, and few incumbents are able at first coming to undertake it; besides lands such as are here, are easily to be acquired, either from the Crown or from some person who has already patented them. In this case, every man will choose to improve his own—so that the glebe lands, of consequence, must remain in their natural state till all the rest of the valuable part of the parish is improved. That may be an advantage on a future day; but for this century, I dare say, no clergyman will settle himself on an unimproved glebe, when he can either purchase for himself, or rent from others, land already improved at a low value. My glebe is the most valuable one in this province at this time; it was granted to this parish in 1706, at the first settling this county; it is good land, and about three hundred acres. Yet this glebe remained in that condition till within these 7 years, that upon the vestry's agreeing to build me a tolerable house, I obligated myself to clear and improve 25 acres, and to give 40*l.* towards finishing the house. This accordingly was done, and I lived there two years, and sometimes reside there yet. Yet this glebe, I say, and houses, which some time ago would have sold for 400*l.* sterling, will not at present bring 5*l.* sterling rent, and is of no further use to me than a place for Saturdays, when I preach at the church, as I was advised to leave it on my health's account, and to reside on a more open plantation on the south side of Pamplico, as much in the centre of my business as the glebe.

But I would not be too pressing in these matters, neither should I have said thus much on my own account, who am not, nor ever was, through the goodness of God, in suffering circumstances; but in very pity to those of my brethren whose lot may not have fallen in so fair a ground. It is true, I should sensibly feel the want of the society's special provision, as I have a family, if here I continued; but that could not be long, unless I determined to injure that family by adding to the losses already sustained by sickness and other unavoidable casualties. The society's favors have been more than sufficient for any poor services, that I either have or hereafter shall be able to perform; and therefore, I most gratefully return them my thanks for all indulgences, and particularly for their assurance of not deserting me till our government had securely provided for me. That may already be thought to be done by the late act of assembly; but how insufficiently, every person acquainted with the nature and circumstances of this colony may properly judge. The want of some current medium, renders it impossible for the people to pay the small established salary, and when paid, the high advance upon goods, the insufficiency of our exports, and the badness of our staple and navigation, render the North Carolina salary of a nominal hundred pounds sterling, scarcely equal to forty pounds sterling in South Carolina, Virginia, or any other of the northern provinces from whence we are supplied with most of the articles for clothing and housekeeping at above two for one.

When you consider how deeply I am like to be interested in the society's resolutions, I hope this long letter will meet with indulgence, and shall therefore make use of the remainder of my paper to inform you that the state of my parish is much the same this season as last, and that I am, Reverend Sir, Yours, &c.

ALEXANDER STEWART.

I would advise you to read only such religious books as are addressed to the heart, such as inspire pious and devout affections, such as are proper to direct you in your conduct; and not such as tend to entangle you in the endless maze of opinions and systems.—*Dr. Gregory.*

Practical Christianity.

EXCERPTA.

EXCELLENCY OF THE STYLE OF THE SCRIPTURES.

As the matters themselves are of an excellent nature, so is the manner wherein they are revealed in the Scriptures; and that,

1. In a clear and perspicuous manner; not but there may be still some passages which are hard to be understood, as being either prophetical, or consisting of ambiguous phrases, or containing matters above our comprehension; but all those things which concern the terms of man's salvation are delivered with the greatest evidence and perspicuity. Who cannot understand what these things mean: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" that "without faith it is impossible to please God," that, "without holiness none shall see the Lord," that, "unless we be born again, we can never enter into the kingdom of heaven;" these, and such like things, are so plain and clear, that it is nothing but men's shutting their eyes against the light can keep them from understanding them. God intended these things as directions to men; and is He not able to speak intelligibly when He pleases? He that made the tongue, shall he not speak so as to be understood without an infallible interpreter? especially when it is his design to make known to men the terms of their eternal happiness? Will God judge men at the great day for not believing those things which they could not understand? Strange, that ever men should judge the Scriptures obscure in matters necessary, when the Scripture accounts it so great a judgment for men not to understand them. "If our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." Sure, Lot's door was visible enough, if it were a judgment for the men of Sodom not to see it; and the Scriptures, then, are plain and intelligible enough, if it be so great a judgment not to understand them.

2. In a powerful and authoritative manner; as the things contained in Scripture do not so much beg acceptance as command it; in that the expressions wherein our duty is concerned are such as awe men's consciences, and pierce to their hearts and to their secret thoughts; all things are open and naked before this word of God; every secret of the mind and thought of the heart lies open to its stroke and force; "it is quick and powerful, sharper than a two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The word is a telescope to discover the great luminaries of the world, the truths of highest concernment to the souls of men; and it is such a microscope as discovers to us the smallest atom of our thoughts, and discerns the most secret intents of the heart. And as far as this light reacheth, it comes with power and authority, as it comes armed with the majesty of that God who reveals it, whose authority extends over the soul and conscience of man in its most secret and hidden recesses.

3. In a pure and unmixed manner; in all other writings, how good soever, we have a great mixture of gold and dross together; here is nothing but pure gold, diamonds without flaws, suns without spots. The most current coins of the world have their allovs of baser metals: there is no such mixture in divine truths; as they all come from the same Author, so they all have the same purity. There is a Urim and Thummim upon the whole Scriptures, light and perfection in every part of it. In the philosophers we may meet, it may be, with some scattered fragments of purer metal, amidst abundance of dross and impure ore; here we have whole wedges of gold, the same vein of purity and holiness running through the whole book of Scriptures: hence it is called "the form of sound words;" here have been no hucksters to corrupt and mix their own inventions with divine truths.

4 In an uniform and agreeable manner. This, I grant, is not sufficient of itself to prove the Scriptures to be divine, because all men do not contradict themselves in their writings; but yet here are some peculiar circumstances to be considered in the agreeableness of the parts of Scripture to each other which are not to be found in mere human writings: that this doctrine was delivered by persons who lived in different ages and times from each other. Usually, one age corrects another's faults, and we are apt to pity the ignorance of our predecessors, when it may be our posterity may think us as ignorant as we do them. But in the sacred Scripture we read not one age condemning another; we find light still increasing in the series of times in Scripture, but no reflections in any time upon the ignorance or weakness of the precedent; the dimmest light was sufficient for its age, and was a step to further discovery. Quintilian gives it as the reason of the great uncertainty of grammar rules, *Quia non analogia dismissa cælo formam loquendi dedit*;* that which he wanted as to grammar, we have as to divine truths; they are delivered from heaven, and therefore are always uniform and agreeable to each other.

5. By persons of different interests in the world. God made choice of men of all ranks to be inditers of his oracles, to make it appear it was no matter of state policy, or particular interest, which was contained in his Word, which persons of such different interests could not have agreed in as they do. We have Moses, David, Solomon, persons of royal rank and quality; and can it be any mean thing which these think it their glory to be penners of? We have Isaiah, Daniel, and other persons of the highest education and accomplishments, and can it be any trivial thing which these employ themselves in? We have Amos and other prophets in the Old Testament, and the Apostles in the New, of the meaner sort of men in the world; yet all these join in concert together; when God tunes their spirits, all agree in the same strain of divine truths, and give light and harmony to each other.

6. By persons in different places and conditions; some in prosperity in their own country, some under banishment and adversity; yet all agreeing in the same substance of doctrine; of which no alteration we see was made, either for the flattery of those in power, or for avoiding miseries and calamities. And under all the different dispensations before, under, and after the law, though the management of things was different, yet the doctrine and design was, for substance, the same in all. All the different dispensations agree in the same common principles of religion; the same ground of acceptance with God, and obligation to duty, was common to all, though the peculiar instances wherein God was served, might be different, according to the ages of growth in the Church of God. So that this great uniformity, considered in these circumstances, is an argument that these things came originally from the same spirit, though conveyed through different instruments to the knowledge of the world.

7. In a persuasive and convincing manner; and that these ways: 1. Bringing divine truths down to our capacity, clothing spiritual matter in familiar expressions and similitudes, that so they might have the easier admission into our minds. 2. Propounding things as our interest which are our duty; thence God so frequently in Scripture recommends our duty to us under all those motives which are wont to have the greatest force on the minds of men, and annexeth gracious promises to our performance of them; and those of the most weighty and concerning things: of grace, favor, protection, deliverance, audience of prayers, and eternal happiness; and if these will not prevail with men, what motives will? Courting us to obedience, when he might not only command us to obey, but punish presently for disobedience. Hence are all those most pathetical and affectionate strains we read in Scripture: "Oh, that there were such a heart within them that they would fear me and keep all my commandments always, that it might go well with them, and with their children after them! Woe unto thee, O Jerusalem, wilt thou not be made clean? When shall it once be? Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? How shall I give thee up, Ephraim, how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!" What majesty, and yet what sweetness and condescension is there in these expressions! What obstinacy and rebellion is it in men for them to stand out against God, when He thus comes down from his throne of majesty and woos rebellious sinners to return unto Him that they may be pardoned! Such a matchless and unparalleled strain of rhetoric is there in the Scripture, far above the art and insinuations of the most admired orators. Thus we see the peculiar excellency of the manner wherein the matters contained in Scripture are revealed to us; thus we have considered the excellency of Scripture, as it is a discovery of God's mind to the world.—*Bishop Stillingfleet.*

* An analogy not derived from heaven gave the forms of speech.

THE INFANT'S TOMB.

YONDER white stone, emblem of innocence it covers, informs the beholder of one who breathed out its tender soul almost in the instant of receiving it. There the peaceful infant, without so much as knowing what labor and vexation mean, lies still and is quiet; it sleeps and is at rest. Staying only to wash away its native impurity in the laver of regeneration, it bid a speedy adieu to time and terrestrial things. What did the little sojourner find so forbidding and disgusting in our upper world to occasion its precipitant exit? 'Tis written indeed of its suffering Saviour, that when He had tasted the vinegar mingled with gall, He would not drink. And did our new-come stranger begin to sip the cup of life, but, perceiving the bitterness, turn away its head and refuse the draught? Was this the cause why the wary babe only opened its eyes, just looked on the light, and then withdrew into the more inviting regions of undisturbed repose?

Happy voyager! no sooner launched than arrived

at the haven! Highly-favored probationer! accepted without being exercised! It was thy peculiar privilege not to feel the slightest of those evils which oppressed thy surviving kindred; which frequently fetch groans from the most manly fortitude, or most elevated faith. The arrows of calamity, barbed with anguish, are often fixed deep in our choicest comforts. The fiery darts of temptation, shot from the hand of hell, are always flying in showers around our integrity. To thee, sweet babe, both these distresses and dangers were alike unknown.

Consider this, ye mourning parents, and dry up your tears. Why should you lament that your little ones are crowned with victory before the sword was drawn or the conflict begun? Perhaps the Supreme Disposer of events foresaw some inevitable snare of temptation forming, or some dreadful storm of adversity impending. And why should you be so dissatisfied with that kind precaution, which housed your pleasant plant, and removed into shelter a tender flower before the thunders roared; before the lightnings flew; before the tempest poured its rage? Oh, remember! they are are not lost, but "taken away from the evil to come."—*Hervey.*

THE INFORMATION THE GOSPEL GIVES, MOST DESIRABLE.

THE Christian revelation has such pretences at least, as may make it worthy of a particular consideration; it pretends to come from heaven; to have been delivered by the Son of God; to have been confirmed by undeniable miracles and prophecies; to have been ratified by the blood of Christ and his Apostles, who died in asserting its truth: it can show, likewise, an innumerable company of martyrs and confessors; its doctrines are pure and holy; its precepts just and righteous; its worship is a reasonable service, refined from the errors of idolatry and superstition, and spiritual, like the God who is the object of it; it offers the aid and assistance of heaven to the weakness of nature, which makes the religion of the Gospel to be as practicable as it is reasonable; it promises infinite rewards to obedience, and threatens eternal punishment to obstinate offenders, which makes it of the utmost consequence to us soberly to consider it, since every one who rejects it stakes his own soul against the truth of it. Look into the Gospel; there you will find every reasonable hope of nature, nay, every reasonable suspicion of nature cleared up and confirmed, every difficulty answered and removed. Do the present circumstances of the world lead you to suspect that God could never be the author of such corrupt and wretched creatures as men now are? Your suspicions are just and well founded. "God made man upright;" but through the temptation of the devil, sin entered and death and destruction followed after.

Do you suspect from the success of virtue and vice in this world, that the providence of God does not interpose to protect the righteous from violence, or to punish the wicked? The suspicion is not without ground. God leaves his best servants here to be tried oftentimes with affliction and sorrow, and permits the wicked to flourish and abound. The call of the Gospel is not to honor and riches here, but to take up our cross and follow Christ.

Do you judge from comparing the present state of the world with the natural notion you have of God, and of his justice and goodness, that there must needs be another state in which justice shall take place? You reason right, and the Gospel confirms the judgment. God has appointed a day to judge the world in righteousness: then those who mourn shall rejoice, those who weep shall laugh, and the persecuted and afflicted servants of God shall be heirs of his kingdom.

Have you sometimes misgivings of mind? Are you tempted to mistrust this judgment when you see the difficulties which surround it on every side; some which affect the soul in its separate state, some which affect the body in its state of corruption and dissolution? Look to the Gospel: there these difficulties are accounted for; and you need no longer puzzle yourself with dark questions concerning the state, condition, and nature of separate spirits, or concerning the body, however to appearance lost or destroyed, for the body and soul shall once more meet to part no more, but to be happy for ever. In this case the learned cannot doubt, and the ignorant may be sure that 'tis the man, the very man himself, who shall rise again: for an union of the same soul and body is as certainly the restoration of the man as the dividing them was the destruction. Would you know who it is that gives this assurance? It is one who is able to make good his word: one who loved you so well as to die for you; yet one too great to be held a prisoner in the grave. No; He rose with triumph and glory, the first-born from the dead, and will in like manner call from the dust of the earth, all those who put their trust and confidence in Him.

But who is this, you will say, who was subject to death and yet had power over death? How could so much weakness and so much strength go together? That God has the power of life we know; but then He cannot die: that man is mortal we know; but then he cannot give life.

Consider; does this difficulty deserve an answer or does it not? Our blessed Saviour lived among us in a low and poor condition, exposed to much ill treatment from his jealous countrymen. When He fell into their power, their rage knew no bounds; they reviled Him, insulted Him, mocked Him, scourged Him, and at last nailed Him to a cross, where, by a shameful and wretched death, He finished a life of sorrow and affliction. Did we know no more of Him than this, upon what ground could we pretend to hope that He will be able to save us from the power of death? We might say with the disciples, "We trusted this had been He who should have saved Israel;" but He is dead, He is gone, and all our hopes are buried in the grave.

If you think this ought to be answered, and that the faith of a Christian cannot be a reasonable faith, unless it be able to account for this seeming contradiction, I beseech you, then, never more complain of the Gospel for furnishing an answer to this great objection, for removing this stumblingblock out of the way of our faith. He was a man, and therefore He died; He was the son of God, and therefore He rose from the dead, and will give life to all his true disciples. He it was who formed this world and all things in it, and for the sake of man was content to become man, and to taste death for all, that all through Him may live. This is a wonderful piece of knowledge which God has revealed to us in his Gospel; but He has not revealed it to raise our wonder, but to confirm and establish our faith in Him to whom He hath committed all power, "whom He hath appointed heir of all things."

Had the Gospel required of us to expect from Christ the redemption of our souls and bodies, and given us no reason to think that Christ was endowed with power equal to the work, we might justly have complained; and it would have been a standing reproach that Christians believe they know not what. But to expect redemption from the Son of God, the resurrection of our bodies from the same hand which at first created and formed them, are rational and well-founded acts of faith; and it is the Christian's glory, that he knows in whom he has believed.

That the world was made by the Son of God, is a proposition with which reason has no fault to find: that He who made the world should have power to renew it to life again, is highly consonant to reason. All the mystery lies in this, that so high and great a Person should condescend to become a man, and subject to death, for the sake of mankind. But are we fit persons to complain of this transcendent mysterious love? or does it become us to quarrel with the kindness of our blessed Lord towards us, only because it is greater than we can conceive? No; it becomes us to bless and adore this exceeding love by which we are saved from condemnation, by which we expect to be rescued from death: knowing that the power of our blessed Lord is equal to his love, and that He is "able to subdue all things to Himself."—*Bishop Sherlock.*

CONFORMITY TO THE WILL OF GOD.

THERE are, and will always be, innumerable things in the Divine government impossible for us to comprehend; and as those which are more known to us require our thanks and praise, so the former call for other sentiments and dispositions of mind equally reasonable,—admiration, submission, trust; and all conspire to demand the conformity of our lives to the will of God. In cases which we understand, we see there is great reason for this; and in those we do not, there may be greater.

When we read of the miracles done by the apostles, and find that, in ancient times, the blind received their sight, the deaf heard, the lepers were cleansed, the lame walked, and the very dead were raised at the speaking of a word, we are amazed at the powers bestowed on the first preachers of the Gospel, and should be willing to submit to any degree of rigor in our lives, that ourselves also, if it were now possible, might be honored with the same signal endowments.

Men may work miracles in support of God's true religion, and yet be found at last to have been the servants of another master; and the preacher of righteousness be condemned for his sins.

There will be found among the workers of wonders, among apostles, prophets, martyrs, who shall be "cut off, and cast into outer darkness;" but of those who love God and keep his commandments, not one shall be lost. The obedient shall all be received into the state of bliss, and be made "kings and priests to God, for ever and ever."—*Dr. Ogden.*

I wish you to go no farther than the Scriptures for your religious opinions. Embrace those you find clearly revealed. Never perplex yourselves about such as you do not understand, but treat them with silent and becoming reverence.

I wish you to be regular in your attendance on public worship, and in receiving the communion. Allow nothing to interrupt your public or private devotions, except the performance of some active duty in life, to which they should always give place. In your behaviour at public worship observe an exemplary attention and gravity.—*Gregory.*

Ecclesiastical Intelligence.

RHODE ISLAND.

EPISCOPAL VISITATIONS.—Bishop Griswold visited Bridgewater on Sunday, the 8th instant, preached three times, baptized a child of the rector, and confirmed thirteen. On Monday, the 9th, preached in Hanover, and confirmed two. On Tuesday, the 10th, preached in Marshfield. On Sunday, the 15th, preached, in the morning, in Trinity Church, Newport, R. I., and confirmed twelve; and in the afternoon, preached in Zion Church, and confirmed five. On Tuesday, the 17th, preached in Manville, and consecrated a new church.

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CONSECRATION.—On Tuesday, 17th instant, Bishop Griswold consecrated to the worship of Almighty God the new church edifice in Manville, R. I., by the name of Emanuel Church. Morning prayer was read by the Rev. Mr. Taylor, of Lonsdale, the lessons by the Rev. Dr. Crocker, of Providence, and the sentence of consecration by the Rev. Mr. Moore, of East Greenwich. The bishop preached the sermon from 1 Kings ix. 3. The Rev. Messrs. Penny and Taft were present, assisting. Services were held in the church on the day following. We hope and trust the pious efforts of this parish will be prospered under divine Providence.—*Christian Witness.*

CONNECTICUT.

We learn from the Church Chronicle, that by the death of Mr. Ezra Seymour, a communicant of the Church at New Canaan, Conn., of which the Rev. David Ogden is rector, that church has come into possession of about seven thousand dollars.

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Delaware County. Ninth Sunday after Trinity, August 8th, confirmed one in the Baptist Meeting House, Franklin.

Schoharie County. Monday, August 9th, confirmed two in the Dutch Reformed Meeting House, Gilboa.

Greene County. Tuesday, August 10th, consecrated St. Luke's Church, Catskill, rebuilt after destruction by fire. The Instrument of Donation by the Vestry was presented to the Bishop by the Hon. Eli Hutchinson, Senior Warden, and read by the Rector, the Rev. Joseph F. Phillips. The Sentence of Consecration was read by the Rev. Samuel M. Haskins, Rector of St. Mark's Church, Williamsburgh, King's County, and the Morning Prayer by the Rev. Reuben Sherwood, D. D., Rector of St. James' Church, Hyde Park, Dutchess county, assisted by the Rev. Alfred H. Partridge, Rector of St. Matthew's Church, Bedford, Westchester county, who read the Lessons; and the Sermon preached by the Bishop.

In the afternoon, confirmed 21 in St. Luke's, and in the evening an infirm member of the parish at his residence.

Wednesday, August 11th, confirmed two in Calvary Church, Cairo.

Saratoga County, Saratoga Springs, Friday, August 13, in the morning, laid the corner stone of Bethesda Church. An appropriate address was delivered by the Rev. Horatio Potter, D. D., Rector of St. Peter's Church, Albany.

In the afternoon, confirmed six in the chapel of Bethesda Church.

City of Hudson. Tenth Sunday after Trinity, August 15th, in Christ Church, instituted the Rev. Pierre T. Babbit into the Rectorship of the Church. Morning Prayer was read by the Rev. Ferdinand Rogers, assisted by the Rev. Benjamin A. Stone, Deacon, (both of the diocese of Western New York,) who read the Lessons; the keys of the church presented to the new incumbent, in the name and behalf of the Vestry, by Mr. Cyrus Curtiss, Senior Warden; and the Sermon preached by the Bishop.

In the afternoon, confirmed 13.

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BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St Mary's Church, New-York.

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Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

The Rev. A. Cleveland Coxe has accepted a call to St. Ann's Church, Morrisania, in this diocese. His post-office address is Harlem, city of New York.—*Churchman.*

OHIO.

From the Western Episcopal Observer.

KENYON COLLEGE.—The Annual Commencement of this institution took place on Wednesday, the 4th August, at Gambier. The morning was fine, and a large number of strangers were collected together to enjoy the occasion. Not less, we presume, than between six and seven hundred persons were present in the chapel. At ten o'clock punctually the procession formed in the college green, consisting of the students, preceded by a band of music, the clergy of the diocese, and the gentlemen of the faculty, and walked to the chapel in their gowns. We were glad to see so many of our clergy present on the occasion. Besides those residing in Gambier, we observed Revds. Dr. Colton, Allen, Davis, Fox, Gassoway, Henshaw, Miller, Okill, Smallwood, Sandford and Ufford.

The following degrees were conferred by President Douglass: The degree of M. A. upon H. L. Richards and A. E. Douglass; and of B. A. upon E. Allen Junr., H. Calhoun, D. Case, W. Dewalt, M. Elliott, J. D. French, W. C. French, R. Graham, E. B. Hale, S. C. Long, F. B. Sair, R. C. Trowbridge. The whole was concluded by a poem, with valedictory addresses by E. B. Hale, and benediction by the Bishop. In general the orations were most satisfactory, characterized by sound good sense and an elegance of composition which we had hardly expected. The institution taken all in all appears to be highly flourishing, and although scarcely as yet as much patronized as its merits and able faculty deserve, we doubt whether any other institution on this side of the mountains affords so many advantages, or carries the student through so thorough and well-balanced a course of instruction. By the last catalogue printed last term, we see that the number of under-graduates in the college is 51; in the senior preparatory school 17; in the junior department under the care of Revs. Messrs. Blake and Badger and tutors, 30; and in the Theological Seminary 9;—in all 107 in the various departments at Gambier. The college has been in operation only ten years, and has laid a foundation already both broad and deep. It has had many difficulties to struggle against, but these we trust are nearly past away; and we have no doubt that under the present excellent management its progress will be both onwards and prosperous. Since 1829, 85 have graduated, of whom 22 are ministers of the gospel; and honorary degrees have been conferred upon 19 gentlemen.

Great improvements are making in the buildings. The college is to be thoroughly repaired and painted, and the students' rooms papered; the grounds are to be laid out with taste under the direction of the President; and the new theological seminary, a building in excellent style and architecture, is hastening to its completion. Milnor Hall, so commodious for the younger boys, is likewise improved in its appearance by the enclosure and cultivation of the surrounding grounds. On the whole we do not know a prettier village in the State, nor one better adapted by situation and healthiness for such a purpose as a college. We understand that next term a gold and silver medal will be given, on an extra examination, for proficiency in mathematics and the classics.

FOREIGN.—ENGLAND.

CHURCH MISSIONARY SOCIETY.—The exhibition of a truly Christian spirit at the late Special Meeting of the Church Missionary Society, cannot but have proved highly gratifying to all the real friends of that Institution. The temporary opposition that was offered to the first Resolution was so mixed with a high regard for principle, and with a spirit of forbearance, that we could not but greatly admire it; but no less delightful was the kindness and brotherly love with which it was met and at last successfully and satisfactorily removed. Such was the effect on our own minds, that we were glad that the Amendment was proposed, so fully and satisfactorily did it elicit the correct views and Christian feelings of the real friends of the Society.

We have no recollection of any point of difference being controverted in a public Meeting in a temper and spirit so eminently Christian. The praise is due only to Him who bestows such gifts on the children of men. Many a heart, we have no doubt, has been filled with gratitude on reading the account.

There were especially two things which marked the whole discussion, a supreme regard for scriptural truth, and a subordinate regard for the discipline of the Church. These two things occupied the place which justly belongs to each. It was delightful to observe the jealousy, the holy jealousy which *all* the speakers seemed to feel with respect to the fundamental doctrines of the Gospel: and yet they all displayed an anxious desire to meet the wishes of their ecclesiastical superiors. The first object was the spiritual success of the Society; and the second, that which refers to matters of discipline. To reverse this order, is to prefer the form to the power of religion; which none will do except those who know not what true religion is.

We are glad that this discussion has taken place on another account. It will clearly and distinctly show to the community in general, to the bishops, the clergy, and the laity of our Church, what are the principles by which the members of this Society are influenced; for we consider that their views and feelings were very faithfully represented at the late Special Meeting. Their object is none other than to convey the pure Gospel to the Heathen world—the Gospel, not as adulterated by any mixture of Popery, but as recovered and revived by our illustrious Reformers: and this object they desire to carry forward, in dependence on the aid of the Spirit, from a principle of love to the Saviour, of love to the souls of men, and to "complete the number of his elect, and hasten his kingdom."

The grand object of the Society being secured, they are willing and desirous to conform to every practical regulation of the Church. Great success has hitherto attended the labors of this Society; and let the spirit of the last Meeting continue to influence its members, and there is no doubt but a still greater blessing will rest on its labor, and crown its operations.—*London Record, July* 26.

The Rt. Rev. Dr. Skinner, formerly of Wadham College, and now Bishop of Aberdeen, has been appointed Primus of the Scottish Episcopal Church.

LEICESTERSHIRE.—On Wednesday, June 23, the annual meeting of the Church Building Society of the County and Town of Leicester, was held at the County Rooms, in Hotel-street, the Ven. the Archdeacon of Leicester, one of the Vice-Presidents of the Institution, in the chair. Mr. Stockdale Hardy, one of the general secretaries, read the report of the proceedings of the society during the past year. From this it appeared that, since the last annual meeting, two grants of 100*l.* had been made in furtherance of the erection of a new church at Ashby-de-la-Zouch; 50*l.* towards the building of a chapel in the township of Worthington; 60*l.* in aid of the rebuilding and enlarging the chapel at Countesthorpe; 100*l.* towards the erection of a chapel at Sewstern, in the parish of Buckminster; for the completion of the works in and about the parish church at Barkston, 120*l.*; and a grant of 80*l.* towards the rebuilding and enlargement of the gallery in the church of Great Wigston. Upon the motion of the Rev. Mr. Holme, of Loughborough, seconded by Isaac Hodgson, Esq., the report was adopted, and ordered to be printed and circulated. Various other resolutions were then carried; and at a meeting of the central committee, held immediately after the dissolution of the general meeting, the following grants were made:—20*l.* towards the repewing of the parish church of Foxton; 250*l.* towards the repair and enlargement of the chapel of Burbage; 70*l.*, an additional grant, in aid of alterations and improvements in the church at Quorndon; 100*l.*, an additional grant, towards the erection of a church at Over-Seal. The cordial thanks of the meeting were then given to the Venerable the Archdeacon, or his obliging and able conduct in the chair, and the committee adjourned until October next.—*Leicester Journal.*

ST. PETER'S CHURCH, BETHNAL GREEN.—The first stone of St. Peter's Church and Parsonage, Bethnal Green, in the Hackney-road, was laid by the Right Honorable the Lord Mayor, on the third of August, 1840, and its consecration, by the Lord Bishop of the diocese, is fixed for the 28th instant. The church will accommodate 1,100 persons; and is provided with a parsonage-house and church-yard. Of the ten churches proposed to be erected in this parish, three others are in a state of forwardness, and will probably be ready for consecration about the close of the present year; and, in addition to these, the erection of two more has just been commenced. Four more churches will still be wanting before the ecclesiastical organization of this populous parish can be regarded as at all complete; and for the erection of those four, two of the sites have been procured. The Committee of this fund have already obtained the sum of 60,000*l.* towards the object, and they express their confidence that the total amount required, 75,000*l.*, will yet be made up by the contributions of those Churchmen who regard this undertaking as an example which, by God's blessing, may be pregnant with the happiest results to the English Church and nation.—*London paper.*

The Committee of the Church Missionary Society have received a communication from the Bishop of London, expressive of his gratification at the result of the late meeting, and his wish that his name might be recorded as a subscriber to the Church Missionary Society. "The good providence of God," his Lordship remarks, "seems to have removed all difficulties, and to have opened a great door for the free course of his Gospel." The following letter, addressed to the Secretary by the Lord Archbishop of Canterbury, has been received:—"This communication has given me sincere pleasure. I look forward with great satisfaction to a connexion with the Society; and shall accept the office of Vice-Patron, which they have done me the honor of reserving for me as Primate, in humble reliance on the good providence of God, to realize all the advantages which may be anticipated from the united exertions of the members of our national Church, in diffusing the blessings of our holy religion among the benighted heathen. —W. CANTUAR.—July 24, 1824."—*Church Missionary Record.*

COLONIAL BISHOPRICS.—In the course of a sermon preached on Sunday last at St. Peter's Church, Globe-road, Mile-end, by the Rev. Thomas Jackson, that gentleman stated that very shortly the Society for the Propagation of the Gospel in Foreign Parts, aided by the Church Missionary Society, intended sending out bishops to Jerusalem, New Zealand, and the coast of Niger, the expenses of which would be defrayed out of the funds of the societies.—*London Standard.*

CHURCH MISSIONARY SOCIETY.

(Continued from page 430.)

The Rev. S. Glynn:—The Rev. gentleman has stated that there would be no further inducement for those persons to whom we have alluded to come in if the proposal were adopted. If I could feel that, I would not second the amendment, for I think this resolution, if carried, will cause a much greater influx of those persons than as a friend to the society I should like to see.

The Rev. J. Rice.—I have the same feeling on that point. It appears to me that those persons to whom we have alluded, not in an unkind spirit, I trust, though we have spoken decidedly, cannot join us now on their own principles, and they will not unless they open the door to them. That is the reason why I cannot withdraw the amendment, which was seconded by my Reverend friend, totally unexpected to me. I agree with him, that if we could always secure the same kind of men on the committee, I should not feel this objection; but, as he says, we must look to the future, what a lamentable thing it would be if by this measure—and we know that great results often depend on little circumstances at first,—we should bring men who are inimical to the institution. It is true that the resolution may be beneficial in increasing members and funds for a time, but if we sacrifice the great principles of the society, and particularly the maintenance of the doctrine of justification by faith alone, we cannot expect prosperity hereafter. (Hear.) If the Oxford gentlemen did but hold that doctrine, there might not be so much difficulty on the question.

The Hon. and Rev. B. Noel thought the author of Tract 90 might very easily reconcile himself to that or any other difficulty. (Hear, and laughter.) He saw no danger of the whole Evangelical body under the Tractarian discipline. Fervid zeal was not of that lasting and growing character as that which arises from the fear and love of God; and though it might be that such efforts were made for a time which Evangelical zeal would be fully able to meet, in the long-run also it would be found that by far the larger number of persons supporting the missionary cause would still be the simple, warm-hearted followers of the Lord. (Hear.) Then with respect to the committee, they were annually elected by the society at large; therefore it was not a small body of Tractarians that could elect them, but it must be the vast body of the constituency of the society who to the end must still appoint the committee. And although on any particular question clergymen might come in from the country to the committee-room, still in the long-run the lay committee must, he believed, have great authority in the management of this or any similar constituted society. He was not, therefore, shaken by the fears of his Reverend friends that there was a danger of the society being invaded by a large body of persons of sinister intentions; he believed rather that there would be an accession of those who were anxious to promote the cause of missions. He ventured again to press his Reverend frends to withdraw the amendment. (Hear, hear)

The Rev. George Bull, (incumbent of St. Matthew's, Birmingham,) rose to say, that as one of those who had also come from the country to that meeting, he wished to state what he had reason to believe were the views of the clerical friends of the society about Birmingham, on this question. They conceived that it was a matter of duty in the society to submit to Episcopal superintendence in all matters of discipline, and that in performance of that duty, we might safely leave all consequences with the Great Head of the Church. He felt as strongly as any of his brethren could do on the subject of the Oxford movement, but he did trust, that, upon the simple grounds he had stated, the amendment would be withdrawn. (Hear.)

Rev. J. Langley (of Wallinford,) as a member of the society of twenty-six years' standing, urged the acquiescence of the Rev. gentlemen to the proposition of the Bishop of London, not as an act of courtesy to the Bishop, but as an act of duty to themselves. The rejection of the proposal would not remove the difficulties which had been mentioned with regard to bishops of the colonies, and the committee of the society hereafter. The simple question was, would the proposition tend or not to promote the welfare of the society? If they were convinced that it would, and that it would involve no violation of principle, they should throw overboard all consequences at once, and adopt it. (Hear, hear.) He would never agree to do evil that good might come; he would council them to act up to their principles as members of the Church of England, and there could be no doubt of the blessing of God attending their exertions. He looked upon the amendment as a test to be laid upon the bishops. He looked upon it as a most uncomfortable test, for if a person came into his parish and said, "We will admit you to our society if you will come up to such and such principles," he should say, "No; I am a free agent, and I must judge for myself." There was another reason why the amendment should be withdrawn, namely, that it could be so easily evaded. Only let a colonial bishop subscribe his guinea a year, and he would become a member of the society, and the amendment would be evaded. (Hear.)

[CONCLUSION NEXT WEEK.]

[It was our intention to have published the conclusion of this article in our present number; but the arrival of the Columbia at Boston, during the past week, has put us in possession of so many papers and periodicals, we have deemed it of more importance to avail ourselves of their contents, by giving copious extracts from them, and defer till another paper, the conclusion promised in our last.]

IRISH CHURCH.

The foundation-stone of Dunurlin Church, diocese of Ardfret, at the extreme point of Ireland, ten miles below Dingle, was laid on Wednesday. The ceremony was attended by over 700 converts from the Roman Catholic religion. It is to be an Irish church, and the service to be entirely conducted in that language.—*London paper.*

Literary.

[*For the Church Record.*]

OLD ENGLISH LITERATURE.

NUMBER XXVIII.

RELIGIOUS BIOGRAPHY.

We believe Dr. Johnson was the first critic to complain of "the penury of English biography."* It was a complaint that savored more of ignorance than the Doctor's contemporary admirers would have allowed any reviewer to discover in him, but still it was such: and now, that every pretender to criticism makes it a point to beard the bearish but manly old dogmatist, we may allow ourselves the privilege of picking an additional flaw in his critical reputation, (almost worn out by continual attacks.) It is certain that for a man of his undoubted vigor and ability, no writer of eminence ever made so many and so gross critical blunders as Doctor Johnson. On real life and domestic morals; the character and manners of the Londoners; the hypocrisies of the men of the world, the thin-skinned sentimentalities of pretenders to sentiment and to patriotism, he exhibited an acuteness of observation, a comprehensiveness of judgment, and pungency of satire, that have never been surpassed. But in the field of literary criticism, requiring finer tact and a nicer perception, the grossness of his senses, no less than the obtuseness of his taste, rendered him utterly unfit, physically and intellectually, to judge of poets and men of fancy.

In the rich territory of old English Literature, there is not, perhaps, a more fruitful province than that of biography, not only in the classic form of lives, but also memoirs, diaries, and autobiography. It is true, the lives most generally read, have been written either during the life-time, or since the death of Johnson, as in the former period, the classic lives of Goldsmith and of Johnson, (admirable with all their faults,) and the memoirs of Cumberland, and from that period to the present day, among heaps of wretched compilations, we must distinguish the first book of memoirs in the world, Boswell's Johnson; the learned autobiography of Gibbon; the simple yet fascinating lives of Hume and Franklin, honest self-painters; the classic lives of Southey, and the minor sketches of Irving; and the latest permanent book of this sort, the choice memoirs of Leigh Hunt. And yet by far the richest treasures of English biography are to be found among the antiquarian volumes of the Old English Library. The best of these make a long list, many of them classic works to this day. There are the lives by Burnet, of Hale and Rochester. Walton's volumes are too well known to repeat their contents at present; Sprat's Cowley; Fenton's lives of Milton and Waller; Fell's Hammond. Of autobiographies, among others, Lord Herbert's, the first in the English language, in point of date, and very curious; Clarendon's, Laud's, Patrick's, Ellwood's, the Quaker friend of Milton, etc. The French have the reputation of being the best writers of memoirs in the world, and their literature is full of sparkling writings of this class, but we have admirable sources for history, in the English memoirs during the Commonwealth and the times of Charles II. Burton's Cromwellian diary, the diaries of Evelyn and Pepys, Grammont's memoirs, (half French and half English,) written, at first, in French, but in England, at the court of Charles II., the memoirs of Col. Hutchinson, by his wife, of Venitia Digby, wife of the quaint Fantast, Sir Kenelm Digby, and several others of inferior importance. And then, as repositories of facts and personal circumstances, no where else to be learnt, we have the elaborate histories of Ward and Fuller, Spence's and Aubrey's anecdotes, the letters of old Howell and of Pope himself. If such a list looks like 'penury,' we should be glad to learn the comparative scale, by which 'wealth' is to be adjudged.

A fair proportion of the old lives are of good Christians without pretence, and fine scholars without presumption. One alone we introduce for its moral example. We have selected for this part of our course, the following lives, which will be separately treated, as follows. A paper on the life of Hale, by Burnet, will follow this article, which will be succeeded by a criticism of a little work of the Lord Chief Justice. Then, the account of Rochester, to be accompanied with a sketch of the court wits and poets of Charles II. Fell's Hammond will not be forgotten, nor the sermons of Hammond. The lives of Walton will afford an opportunity for separately sketching the characters of Hooker and of Sir Henry Wotton, in company with those two other gallant knights Sir Philip Sidney and Sir Walter Raleigh. A notice of the autobiography of Lord Herbert, will close this department of our series.

So much, by way of preface; we have yet not adverted to the subject of the present paper—Religious Biography. We have selected this topic, to point out the prevalent defects in almost every work of the kind, and which, too, springing from the best of motives, are more easily discovered than corrected. In the best of the old lives, we find this ever-recurring defect, a desire to paint in the person of the biographer's hero, a perfect man: a tendency to exaggerate individual and particular merits, by the force of contrast with inferior characters. The writers of lives, in all times, have been too sparing of the shade in their portraits. A profusion of light falling upon the very admirable virtues, allows no room for the exhibition of defects. Every trait is heightened, every characteristic marked with an emphasis, seldom found in nature. The subjects of biography like the heroes of novels are too often,

Faultless monsters, whom the world ne'er saw.

This disgusts the thoughtful reader, whether young or old. For the youthful student soon finds these pictures disproved in real life, and the sage knows their unreality, while he is perusing the page. In the older lives, in all of those which we shall notice, a saving clause may be inserted, that the subjects of the writers were all of them men of that eminence that either over-praise or excessive censure soon corrected itself. For one would report differently of their lives and actions from another, and hence a balance might easily be struck between them. And besides, in extenuation, we may offer the best apology for the biographer, that his hero was often a charactar, so fascinating, viewed as a whole, that it was very excusable to overlook minor frailties and petty errors. Such characters, for instance, as all of Walton's, inevitably seduce a writer into encomium when he should be writing impartially; and instead of relating their lives, it seems much more natural to pen their eulogy. This was the fault that Johnson accuses Sprat of falling into, and a faunt which is more glaring in Mrs. Hutchinson's book than in any of the old lives, and less justifiable, since she writes the history of her time, as well as the life of her husband.

For modern religious biography, we cannot say so much in its favor. The writers of it are in most cases ill fitted for their task, and indeed quite unpractised in composition. The persons whose lives are written, in a great majority of instances are good sort of people enough, but quite unworthy of being embalmed for the admiration of posterity. The embalming is thrown away, for they never reach posterity. An eminently great and good man, a light of the world, an exemplar of Faith and Charity, should never be allowed to pass out of the memories of men, cannot be forgotton. But many good, humble Christians daily die, whom it is by no means essential to write the life of; whom, it rather hurts the interests of religion, and certainly of literature, (considered purely as such,) to make unduly prominent. The facts of their lives are few; they have done nothing that affects the rest of the world; their greatest victories have been over themselves, (the noblest of all victories,) and their profoundest discoveries, have been of the wickedness of their own hearts. These facts, to the individual, of all others, the most important, still have little interest for the world at large. The story of the Christian's life, is told in two words, Repentance and Love. Now, unless striking instances occur, or curious details are presented, a religious life, of all others, presents very little to interest even the most sympathising reader.

The injury done to literature by a flood of religious lives is clear. Standard works of the highest value are neglected; corruptions of style become frequent, and essentially impair the idiomatic graces of our tongue; inferior models of excellence are held up, to the exclusion of the most excellent; cant is prevalent, at first unconscious, it becomes confirmed and hypocritical.

Let no serious reader think we underrate the humblest virtues of the patient Christian. We reverence piety in the garb of the beggar; we believe it to add a crowning glory to the wisest head. Yet we protest against an indiscriminate record of the private lives of Christians, who have not some other claim on the universal attention of mankind. Want of literature, is not the only want of many of the subjects of religious biography; many have wanted real humility, many have in a secret self-pride, elevated themselves above the rest of mankind, and thought a publication of their conversion and religious experience, necessary for the salvation of the world. With such, we can pretend to have no patience, since we believe they are self-deluded after all, and rather to be pitied than admired.

The sincere Christian need not fear oblivion. Unknown to men, he is not forgotten by his Heavenly Father; and if his life is not told in the perishable books of human authors, his name is nevertheless registered in the book of life. J.

* Life of Cowley.

MISS SEDGWICK'S TRAVELS.

We gave last week a notice of this work from one of our correspondents. We are this week favored with another from a valued friend, to which we cheerfully give an insertion, from the belief that our readers, generally, will be gratified, as we confess we are, with the evidence afforded to the worth of our accomplished and amiable country-

woman, in the multiplication of these spontaneous testimonials.

We will begin at the very beginning of "Letters from Abroad," and acknowledging ourselves among the large circle of Miss Sedgwick's friends, feel almost tempted to condemn her apology for a book, which cannot challenge the censure of the most cynical, devoid as it is of "prosing reflections," or the "egotism of personal experience."

As Miss Sedgwick is the impersonation of kind benevolence and most extensive charity, she would set down naught in malice; independent enough to think for herself, and express only such impressions, we may trust the authenticity, while pleased with the originality of her correspondence.

How truly natural is her sentiment on touching English ground! "The home of our fathers, the birth-place of the bright, the immortal names that we have venerated from our youth upward." The Fatherland of those Pilgrims, whose voluntary exile advanced the civilization of her own country! Exult as Americans may, in deliverance from arbitrary taxation, and freedom from England's sway, still we must remember our descent, and while bound by the strong ties of kindred, to many of her sons, we must feel *of them*, even if inclined to forget various other associations, and recollections, not incompatible with our boasted independence.

We are indeed glad that our authoress has crossed the wide waste of waters, because convinced that the most efficient mean to lessen prejudice, and effect reciprocity of kindliness, is more general and frequent intercourse between the enlightened and philanthropical of both nations. With professedly "strong American feelings," too, she may be allowed the privilege of contrasting manners, customs and etc. without fear of offence, that, in due time, after sundry alterations and amendments, we also, may attain those many "home comforts" indispensable to all, who by enjoyment have learned to appreciate them; to be really capable of valuing blessings, in any form aright, we must have possessed them, and as in this case, ignorance to us is bliss, we, in future, may feel more charitably towards such as confess an aching void, while removed from that "atmosphere of elegance and refinement," which habit has rendered necessary.

For our new introduction to Capt. Hall, we are grateful, inasmuch as the "mariner of England" proves far more agreeable as a chapéron, that an acquaintance, and adorns another's page, far more highly than his own. Mention of Capt. H., however, recalls an excellent reproof for our self-love, recorded on the 102d page: in a large company, not a single person named America as the "country *second* in their affections." We are in truth, of less importance than we dream of in our philosophy. American corn, cotton and other commodities are "household words" in the English market, because useful to buyer and manufacturer; but as the people conduce neither to comfort or amusement, we are "par consequence" of little reputation. Desire for change of scene, escape from ennui and London fogs, is easly accomplished, by crossing to a continent, abounding in works of taste and art, where nature too, hath been lavish of her gifts; whereas, America offers few inducements; here, come they, seeking merely indulgence of curiosity or novelty of adventure; to witness in fact, a working, go-ahead people, and democratic institutions; may hap, to see our great Niagara, or roam with the Indian over almost unexplored regions, or perchance, as Miss S. ingenuously confesses, "above all to eat canvas back ducks"!!

Our fair traveller's republicanism was so manifest in her previous publications, that we anticipated occasional reflections and strictures on the oligarchy of Old England; but her commisseration of the two extra footmen "attached to a coach, the perfect supernumaries," *was* amusing. Are not these "possible angels," looking "to a station behind a lord's coach, as a privileged place," well cared for? Have they not wages, food and clothing? Have "our laboring men, who work up time and strength God gives them into independence, domestic happiness and political existence," always as much? True, *all may strive* in this country, and build their airy castles on "baseless fabrics;" they may hope against hope, and toil like galley slaves, yet pursuit is not possession, and although all may run, comparatively few attain the goal! We have nor lord and lady, neither have we a local habitation to endure for ages, or regard for patrimony: on the contrary, many precious scions, squandering a parent's wealth, even blush at the slightest allusion to the honest livelihood, by which that wealth was gained. Miss S. says while "the system of ranks, the marks No. 2, 3, and so on, are seen cut in, there cannot be the conscious power and freedom, and the self-respect brightening the eye, giving free play to all the faculties, and urging onward and upward, which is the glory of the United States, and a new phase of human society." Why, what thus brightens the eye, and urges onward, save the hope indulged of rising upward, upward, until the Rubicon be passed, and Nos. 3 and 2 are lost in gaining the magic No. 1: and when at length, this patient, obsequient toiler, makes one of the charmed circle, becomes by the clinking and expenditure of his coin one of our mushroom élite, he in his turn looks with perfect contempt on former associates. Verily, "our inequalities *are* as changing as the ocean," "our walls of separation are as easily knocked down as our rail fences."

In England, they have aristocracy of birth, hereditary titles, and great family pride. In America, aristocracy of wealth; the man of birth and education, is considered *nobody*, by his plebian rich neighbor, who in many instances, was tailor, or barber to the *poor* gentleman's ancestors. "The rich man of to-day, is often indeed the poor one to-morrow," but there are few instances of Fortune's wheel in its revolvency, throwing a second prize, to the same number. Far from us be the wish to dispute the right of any to seek, and acquire wealth; or even to question a privilege to expend, enjoy, or vie, à volaté, with one and all; yet, we would suggest, the propriety of a just appreciation of self, and others, independent of earth's treasures, and the gold that perisheth. Of the two evils, (we cry mercy!) give us the supercilious, reserved, Englishman; in preference, to the purse-proud, uneducated insolent American!!

We have made no extracts from these Letters, to induce a perusal, as we believe the writer's well-earned reputation is sufficient inducement; Miss Sedwick's name is good security: she, not only endorses her own paper, but increases the circulation, by more extensive and intimate acquaintance, both at home and abroad.

AN AMERICAN.

Never indulge yourselves in ridicule on religious subjects, nor give countenance to it in others, by seeming diverted with what they say. This, to people of good breeding, will be a sufficient check.

From the London Christian Observer for August.

REMINISCENCES OF BISHOP CHASE, No. 1, *to be published quarterly, at fifty cents per number: Peoria, Illinois*

BISHOP CHASE is one of those remarkable men whom we justly regard as raised up by Divine Providence as an instrument of special benefit to mankind. His zealous labors to extend the gospel of Christ, in connexion with the ministrations of the Protestant Episcopal Church, in the Western wilds of the American Union, have for nearly twenty years caused his name to be well known, and highly venerated, in England as well as in his native land. In 1823 he paid a visit to this country, in order to obtain aid in founding an Episcopal theological seminary in Ohio, at that period almost entirely a dense forest, but destined rapidly to become the home of a numerous and thriving population; and with a prescient mind the good bishop determined to anticipate the tide of immigration, by providing beforehand the means of spiritual grace to meet it. His plan embraced the two-fold object of an ordinary academical establishment, and a school of the prophets, but with peculiar reference to the latter. * * *

Since that period the name and plans of Bishop Chase have been familiar to the friends of religious institutions in England. His more recent visit, in aid of his new diocese of Illinois, which stands very much in the condition that Ohio did at his first visit, confirmed the feelings of regard and esteem in which the good prelate is held among British churchmen. The painful circumstances connected with his relinquishing the see of Ohio, were mercifully overruled to his founding a new one in a still more remote State; and Jubilee College, Illinois, will, we trust, become in a few years what Kenyon College is now.

In the meantime the good bishop has determined to publish an auto-biographical memoir, under the title of Reminiscences, and we have been favored with the first sheet of the intended work, which relates to the bishop's ancestors, and brings down the narrative to the birth of the memorialist. It exhibits so curious and characteristic a sketch of manners in the United States in former days, that we will present it to our readers; more especially in the hope that it may make the intended work better known in this country, and procure subscriptions to it; for it is but justice to the writer to say that he has dedicated his private resources to objects of public religious benefit, and that in his latter days the profits of this work, should it be widely circulated, will be highly useful to him.

"*Some Traits of the Writer's Ancestor, Captain Aquila Chase—His settlement at Newbury—The movement of the Family thence to Sutton, and thence to Cornish, New-Hampshire—Story of his Mother and seven Children going up Connecticut River in a canoe.*

"AQUILA CHASE according to a tradition among his descendants, was a native of Cornwall, England, and was born in 1618. It is certain from the records of the town of Newbury, at the mouth of Merrimack river, that he was the first captain who in a regular vessel ever sailed into that port. By reason of his nautical skill and enterprising character, he received an invitation from the inhabitants of that infant settlement to bring his family from Hampton, not far off, where they had lived a few years on coming to America, and make his home among them; and to ensure his compliance, the 'select men,' who acted as (what is called in other places than New-England) a town

council, tendered him the donation of several lots of land and some other immunities. He complied with their wishes, and became an inhabitant of that then promising maratime village.

"It appears from the records which the writer caused to be examined in Newburyport in 1826, that Capt. Aquila Chase had several children and an affectionate wife, who made home to him more than ordinarily agreeable. Connected with these facts and circumstances there are recorded on the town books many events, which, being put together, fully justify in its main features the truth of the following singular story of this venerable ancestor of most of the New-England Chases.

"It appears that the captain and his industrious family had improved the lots, which had been presented to him by the 'select men,' into a pretty garden; and while the enterprising and hardy parent was at sea, buffeting the waves and enduring the hardships of a voyage across the Atlantic, the wife and children felt that they could do no less than try to make him comfortable on his return and during his stay (short enough always) on shore.

"It happened on a year of peculiar vernal forwardness in gardening, after the captain had been absent a great part of the winter, and had delayed his return beyond the expected time, that this most affectionate family mutually conferred together on the great question how they could most acceptably, by their skill in gardening, welcome his return whom of all earthly beings they loved most. The boys proposed to force forward the potatoes; the girls thought that the sweet flowers of May would please him best; but the mother observed that she knew of something which would gratify him more than all. 'Green peas are your father's favorite,' said she; 'and it is my wish that we try to force them forward to the utmost of our power.'

"There was something more than that met the eye in this expression. Mrs. Chase had often heard her husband complain of the danger to bodily health, in long voyages at sea, from the want of vegetable diet; for acids at that era were not known as a means to obviate this evil. She therefore could not but mingle with the motives which prompted her to treat her husband with kindness, in presenting him with the first fruits of her garden on his arrival, something beside the mere pleasure of seeing him regale his appetite, and that was a settled conviction that the same would be for his health. 'He must have been a long time at sea,' said she to her children, when cultivating the favorite bed of peas; 'and who knows but this precaution may prevent some deadly disease?'

"Never were children more mindful of a parent's commands than were those of Captain Chase in all things relating to the cultivation of the garden peas meant to greet him on his expected arrival. The dark green vines of this delicious vegetable grew apace; the flowers put forth, and the pods formed and swelled; and, just as they were ready to pluck, a vessel was seen crowding all her sails to get into port.

"It was Sunday morning. The news came that she had passed the bar;—then that Captain Chase himself had been descried as if giving cheerful orders to his men;—again it was reported that he had arrived and laid his ship 'long side of Newbury old wharf.

"This indeed was a reality, and the grateful father was soon on shore surrounded by his sons,—full of talk, of questions, and of glee. 'But it is the Sabbath,' said the youngest boy; 'we must not talk loud; the deacon will hear us if we do.' 'Suppose he do, my child,' said the father, tenderly embracing him; 'God hears us too, and knows our hearts and thoughts, and how thankful we all are for being permitted, after so long a voyage, to meet in peace and health.'

"As they were walking to their home, another of his sons said, 'Dear father, it will give mother a great deal of pleasure to see you.' 'I hope so, my son.' 'But she will be additionally happy when she sees you eat her green peas.' 'What green peas?' said the captain. 'Some that we have all been raising, at mother's particular request, to regale you on your arrival. No one else in Newbury has any half so forward. Yes, they are ready, mother said, to pick this moment; and when we came away she said she wished you had come on a week day, for then you should have them for dinner.' Suppose we were yet to have them?' said the father. 'Did not the disciples of our Lord pluck the ears of corn, and rub them in their hands, and eat them too, on the Sabbath day; and may we not pick and eat the green peas without incurring the Divine displeasure?'

"This was reported to the ear of the mother, and consent was obtained to prepare the peas. And now comes the difficulty. Some one who was going home from 'meeting,' (for it was thought sinful to say 'going home from church' in those days,) saw the captain's family in the garden on the Sabbath day, and that they were gathering peas! The next day he was cited to appear before the minister. The captain plead his own cause,—it seems one against many,—and cited the passage alluded to in his justification. At the close he alleged that he had been long at sea, and that the peas were necessary to his bodily health, and would be adjudged so by the physicians. It was unfortunate for him that he attempted to draw a contrast between his accusers and the ancient Scribes and Pharisees. This shut the door of mercy on him, and they pronounced him 'guilty.' They did not punish him corporeally, as in those days was common, with 'forty stripes save one,' but they laid a heavy fine upon him, and compelled him to pay.

"It does not appear that Captain Chase retained any ill will towards the people of Newbury on account of this treatment: on the contrary, all his descendants have had and still have a traditionary affection for the place and its inhabitants, where their venerable ancestor was invited to reside, and where he spent so many of his happiest days.

"Moses, the youngest son of Aquila Chase, was born the 24th of December, 1663. He married Ann Folansbee, November 10, 1684, and had many children. His first was Daniel, born Sept. 20, 1685. He (Daniel) moved to Sutton, and married Sarah March, January 2, 1707. This couple, also, had many children. Their first-born was Samuel, who married Mary Dudley; and these were the grand-parents of the writer of this memoir. Their second son Dudley was the writer's father, who married Alice Corbett, of Mendon, August 23, 1753. They lived in Sutton about ten years, and then moved to New-Hampshire, where having obtained the grant, from Governor Bowdoin, of a township of land on Connecticut river, they settled, and called it Cornish, in honor of the parent country of their common ancestor.

"This happened previously to any settlement being made to the northward of Charlestown, then called Fort No. 4, on the forementioned river Connecticut, which divides Vermont from New-Hampshire. The writer's father, Dudley Chase, the second son of Samuel Chase, was the first, with his family, then consisting of his wife and seven children, to take possession of the soil, which was then covered by an entire forest of the largest and tallest trees.

"When the family, in their painful journey through the woods, arrived at Fort No. 4, it was thought advisable that his mother and children should remain there for shelter and for their greater security from the Indians. To this arrangement his mother consented, although as she told him, it was with the greatest reluctance. 'I shuddered,' she said, 'at the thought of being penned up with my precious bairns within the precincts of a narrow fort, rudely built for defence against savages, for a period of time I knew not how long; for it was sixteen miles up the river whither your father and his company of workmen were going, where the land was to be cleared, and the crop for the approaching season was to be planted. But necessity is an imperious dictate, and submission was my duty. It was nevertheless a hard parting when your father pressed his babes to his bosom, and mine to his manly cheek, as he stepped into his canoe, and took command of his little fleet of stout and cheerful men, both able and willing to subdue the forest and plant the virgin soil.

"It was some time in the early spring that this parting scene took place on the banks of the Connecticut river. The bud was then bursting from its wintry fetters; the birds were commencing their wooing songs, and the wild herbage sprang up all around me. Among these I wandered, admired their beauty, and inhaled their sweets: but all had no charms for me while your father was gone. I tried to banish my fears for his safety when I thought of his defenceless state, and the proximity of the ruthless savage; for there was then war between France and England, and no fort between us and Canada. I also endeavored to seek refuge for my painful feelings in employment for myself and children; but our condition in the fort precluded the observance of regularity, and without that, little can be done. So much mingling of contending interests, especially among a crowd of little children, bade defiance to all efforts for order or peace. Days seemed weeks, and weeks seemed months; and scarcely did a sun rise without witnessing my wanderings on the banks of the flowing stream, where I had parted from your father and his blithe company of Cornish woodmen.

"It was in one of these walks, that, with my children by my side, I saw, as the day drew to its close, a canoe coming round a point of the river bank above me. I first thought of the approach of savages; but before I had time to flee, I recognized the well-known canoe of your father, and in it our trusty neighbor Diah Spalding. My heart leaped with joy; and no sooner did the canoe reach the shore, than the children were in it and on his knees; nor did they suffer him to stir till they had told him I was resolved that we should all return with him to their father in the woods. 'Do you know, are you apprised, dear madam,' said he, respectfully approaching me—'are you aware that such has been our anxiety to put in a crop, and plant the ground for the coming summer, that we have found no time to erect the semblance of a house? I am come to tell you your husband is well and all his men are well, and to obtain information of your health and safety, and to carry back with me a recruit of provisions for their

comfort; but we have all slept upon the uncovered ground, and as yet have no place to shelter ourselves—much less you and your little ones—from the pelting of the storm; and will you venture with them into the woods before you are sure of a refuge? 'I will go, and with all my children endure any storm, if you will give me but a safe and speedy conveyance to my husband. If there be no shelter, or fence, or fort, his faithful arm will guard me, and his trusty men will aid him; and their God, who is above all, ruleth all, and directeth all, will provide.'

"A much smaller degree of sagacity than our neighbor Spalding possessed, would have been sufficient to make him sensible that it was in vain to thwart a resolution so firmly taken; and the speedy removal once determined on, all the force of his ingenious and friendly mind was called into action to make things ready. Such goods as we needed least were secured in the fort; and such as the boats would carry, and we needed most, with ample provisions, were put on board; and the morning sun had scarcely risen, ere the indefatigable exertions of Spalding, and the anxious assiduity of my children, had made all things ready for the voyage. Spalding was a good canoe-man; and under the protection of the Almighty, in whom our trust was placed, the exertions of his strong arm, and the industrious aid of my elder sons, made our speed, though slow, yet unceasing; and, in time of war ascending a rapid stream in a frail Indian canoe, we reached before night the little opening among the towering trees, from whence the spot of your father's choice appeared to our longing eyes. 'There they are,' said the mingled voices of my children; 'there is our dear father, and yonder are his men; I hear his voice and the sound of their axes,' For a moment all was hidden from our view, by the density of the intervening forest trees. This gave me time to utter what was laboring in my bosom,—a prayer of faith and benediction. 'God of our ancestors, bless your father, and me, your helpless mother, and you my loved children, now, even now, as we shall, in a few minutes, take possession of this our dwelling-place in the wild woods: and though, like Jacob, we have nought but a stone for our pillow, and the canopy of heaven for our covering, may we all find God indeed to be in this place, and may this place be to us a house of God and a gate of heaven!' What a moment was this to one who had left all for her husband and the future fortunes of her children! The wealth of India would have been meanly estimated in comparison of the endeared spot before me.

"'With your leave, madam,' said pilot Spalding, 'I think it prudent that your husband come to us, and give orders where he will have his family landed.' Accordingly he made fast the canoe to the willows, and desired us to wait his return. Your father could get no direct answer from Spalding as to the nature of the cargo he had brought. 'Come and see,' was all he would say. 'Is all well?' said your father; 'have you brought us a good supply of food?' 'Come and see, replied Spalding with animation, and in an instant they burst upon our view; and as your dear father stood on the margin of the high bank, he saw beneath his feet the frail bark in which were his wife and children. The emotion was almost too much for him. I saw this, and sprang forward, the children quickly following. He received us with a mixture of joy mingled with agony: 'Are you come to die here,' he exclaimed, 'before your time? We have no house to shelter you, and you will perish before we can get one erected. 'Cheer up, cheer up, my faithful!' said I to your father; 'let the smiles and the ruddy faces of your children, and the health and cheerfulness of your wife make you joyful. If you have no house, you have strength and hands to make one. The God we worship will bless us, and help us to obtain a shelter. Cheer up, cheer up, my faithful!'

"The sunshine of joy and hope began to beam from his countenance; the news was communicated throughout the company of workmen, and the woods rang with shouts at the arrival of the first white woman and the first family on the banks of the Connecticut river above Fort No. 4. All assembled to see the strangers, and strove to do them acts of kindness. The trees were quickly felled and peeled and the clean bark in large sheets was spread for a floor; other sheets, being fastened by thongs of twisted twigs to stakes driven in the ground, were raised for walls, or laid on cross pieces for a roof; and the cheerful fire soon made glad our little dwelling. The space of three hours was not consumed in effecting all this; and never were men more happy than those who contributed thus speedily and thus effectually to supply our wants. Beds were brought from the canoe to this rustic pavilion, and on them we rested sweetly, fearless of danger, though the thick foliage was wet with dew, and the wild beasts howled all around us, trusting in the protecting hand of Providence, and the watchful fidelity of our faithful neighbors.

"The next day all hands were called to build a cabin, which served for the coming winter, and in which, cheered by the rising prospects of the family, and the mutual affection of all around us, my enjoyments were more exquisite than at any subsequent period of my life.'

"Thus far the story from the lips of his venerable mother. It will serve to show with what unsubdued, pure and patriotic spirits, New-England was first overspread with inhabitants.

"The names of the children of Dudley Chase, and Alice his wife, are as follow:—Before moving to Cornish, N. H., Mercy, Louis, Abigail, Simeon, Salmon, Ithamar, Baruch. After coming to Cornish, Alice, Sarah, Corbett, Heber, Dudley, Rachel, Philander.

"Of these, Salmon was a barrister in Portland, Me., of whom the late Judge Dawes, of Boston, was heard to say he 'never saw him enter the court but with feelings of respect.' Died in 1806. Ithamar was for many years member of the council of the state of New-Hampshire. Died in Keene, N. H., in 1819. Baruch was solicitor for Hillsborough County, N. H., for many years, and president of Merrimack County Bank. Died March 4, 1841, at Hopkinton, N. H. Heber was a physician. Died in 1799, in Demerara, South America. Dudley was long a member and speaker of the legislature of Vermont, afterwards chief justice of that state, and senator in the congress of the United States, and of whom the writer has heard the late President of the United States—the lamented General Harrison—say, that during the last war with England, while associated with him in congress, he had no friend on whose steady patriotism he could more confidently rely."

Philander, the youngest, is the present venerable bishop, the Western episcopal pioneer, who has set an example that may work its way, North and West, to the Arctic circle and Nootka Sound.

☞ Since the above was in type we have received the first 120 pages of the good Bishop's "Reminiscences," which we shall notice at an early period. We shall be happy to receive subscriptions to this interesting work, and will promptly forward all orders for a publication, that cannot fail, we think, of possessing much interest to all Churchmen.

Anthology.

MISERERE DOMINE.*

I.

Thou, who look'st with pitying eye
From Thy radiant home on high,
On the spirit tempest-toss'd,
Wretched, weary, wandering, lost—
Ever ready help to give,
And entreating, "Look and live!"
By that love, exceeding thought,
Which from Heaven the Saviour brought—
By that mercy which could dare
Death to save us from despair!—
Lowly bending at Thy feet,
We adore, implore, entreat,
Lifting up our hearts to Thee—
Miserere Domine!

II.

With the vain and giddy throng,
Father! we have wandered long—
Eager from Thy paths to stray,
Chosen the forbidden way—
Heedless of the light within,
Hurried on from sin to sin—
And with scoffers madly trod
On the mercy of our God!
Now, to where Thine altars burn,
Father! sorrowing we return;
Lo! we come, since Thou hast not
To be merciful, forgot.
Hear us! for we cry to Thee—
Miserere Domine!

III.

From the burden of our grief
Who but Thou can give relief?
Who can pour Salvation's light
On the darkness of our night?
Bowed our load of sin beneath,
Who can snatch our souls from Death?
Vain the help of man!—in dust
Vainly do we put our trust!
Smitten by thy chastening rod,
Hear us, save us, Son of God!
From the dangers of our path,
From the terrors of Thy wrath,
Father! set our spirits free—
Miserere Domine!

IV.

Where the pastures greenly grow,
Where the waters gently flow,
And beneath the sheltering rock,
With the Shepherd, rests the flock;
Oh, let us be gathered there,
Richly of thy Love to share—
With the people of Thy choice,
Live and labor and rejoice,
Till the toils of life are done—
Till the fight is fought and won—
And the crown, with heavenly glow,
Sparkles on the victor's brow!
Hear the prayer we lift to thee—
Miserere Domine!

V. G. Allyn.

The New-Yorker.

ON A WATCH PAPER.

A watch may teach unthinking man,
That life is but a transient span:
His reasoning power the balance shows,
Time, like the hands, tells how it goes;
Conscience the regulator proves,
And self-inspection faults removes;
With this and earnest prayer each night,
Wind up thy watch, and set it right.

HUMILITY.

Humility, the fairest, loveliest flower,
That grew in paradise, and the first that died,
Has rarely flourished since on mortal soil.
It is so frail, so delicate a thing,
'Tis gone, if it but look upon itself;
And she who ventures to believe it hers,
Proves, by that single thought, she has it not.

C. Fry.

COMMUNION WITH HEAVEN.

When one who holds communion with the skies,
Has filled his urn where the pure waters rise,
And once more mingles with us meaner things,
'T is even as an angel shook his wings;
Immortal fragrance fills the circuit wide,
And tells us where his treasure is supplied.

Cowper.

* Have mercy, Oh Lord!

Topics of the Times.

ENGLAND.

THE elections are now closed ; and too favorable as our first estimation of the Conservative majority was generally considered to be, the result has exceeded it. We estimated it at seventy ; it will in fact exceed eighty ; and by the issue of the Election Petitions, and the anticipated gradual adherence of the more constitutional Whigs to a well-constituted Government, it is probable that ere long Sir Robert Peel will command a majority of about 100 in a new Parliament, convened with the full weight and influence of Government brought to bear in opposition to the Conservative cause.

The issue is very gratifying. It exhibits a soundness of judgment, a love of the British Constitution, an appreciation of the immense advantages, civil and religious, connected with it, a perception of the unsoundness, not to say the negation of principle, of the Whig-Radical Government, amid much assumption and pretence, and a repudiation of the Liberal, Dissenting, Freethinking classes of the community, which is consolatory for the present, and full of promise for the future. The political and recently fashionable dogmas of the day having been reduced to practice, are now viewed by the country, as their opponents all along described them to be, hollow and deceptive, and if followed to their legitimate consequences, absolutely ruinous to that admirable form of Government with which this country, in the mercy of God is blessed, which stands without a rival in the present age of the world, and with none superior to it in the ages that are passed.

While we rejoice, however, we may rejoice with trembling. We do not say so, at present, in the view of the difficulties with which the Conservative Government will have to contend, though these will be far from inconsiderable : but under the solicitude that the Cabinet may act as becomes a constitutional and a *Christian* Government. There may be many temptations presented to them in vain.

We are happy to see one favorable omen, namely, that Sir Robert Peel is already vigorously assailed by men of the Puseyite school. Some of our readers have been afraid that there might be a leaning in the Conservative Government to that heretical party. The fact which we have just mentioned points in an opposite direction ; and we trust that in that important ministerial function, the nomination of the bishops and pastors of the Church, a sound and enlightened mind will be manifested.

There is assuredly, however, peculiar need, in the existing circumstances of the Church and State, for the exercise of much prayer to God for his direction, and the exercise of his merciful and overruling providence, so that this great event may effectually work for the good of his Church, and the furtherance of his cause in the world. May our readers remember this truth, and that so effectually as to reduce it with zeal and perseverance to practice.—*London paper.*

From the London Morning Herald.

The project of endowing the English colonial bishoprics by the free-will offerings and contributions of the Parent Church at home, is one of the best, and noblest, and wisest designs, which has ever emanated from our English prelates. It is worthy of the Church which forms the strength and vanguard of Protestantism in Europe and throughout the world, and when carried into effect, it will do more to raise the moral and religious character of our country than the most splendid victories and achievements either by sea or land.

It is little to be wondered at that those who have encouraged wars in favor of opium, and who would give fresh incitements to the foreign slave-trade, can see no beauty and no excellence in this most praiseworthy undertaking. The stunted intellects of men who are always prating about political economy, and who prefer the smoke and tarnish of factories to the more healthy pursuits of agriculture, are just the creatures to decry all such magnanimous and really philanthropic exertions. There, indeed, is a boundless field for the exercise of that voluntary principle which they have so much vaunted and applauded ; yet no sooner is it proposed than they do every thing to cripple its energies—to weaken and withstand its exercise and triumph.

And what is the secret of this atrocious and unnatural malignity ? Why is it that this "cheap defence" of the Church of England is not welcomed, even by those who dissent from her principles ? Why is it that those who were ever roaring about the idle and lazy wealth of the Church and clergy, do not hail with joy the prospect of providing for the endowment of our colonial sees from the voluntary munificence of its own members ? The answer to this question is to be found in the conviction, that such an effort would add incalculably to the strength and security of our ecclesiastical establishment. It is to be found in the conviction that it would bring incalculable strength to any Conservative ministry which aided and encouraged these voluntary exertions. The infidels hate it, because it would display the beauties and benefits of Christian charity and benevolence on the most extended scale. The Whigs and Radicals detest it, because it would bring fresh glories and honors to the Conservative cause. The political Dissenters abhor it, because it would put to shame all their outcries against our ecclesiastical polity.

And what arguments can be required stronger than these to recommend this noble design to the hearty zeal and co-operation of every friend and member of the Church of England ? What arguments can be more potent to commend it to the attention and favor of such men as Sir Robert Peel, Sir Robert Inglis, and Lord Stanley ? Depend upon it this would form the strongest possible bond of union amongst all genuine Conservatives. "Love is stronger than death," and if the full force and energy of Christian love and charity can be thus developed, it will constitute a new era in our ecclesiastical annals ; whilst it carries out the benefits of the Church of England to our distant colonies, it will confirm and consolidate the Church of England at home to an extent beyond the most sanguine hopes of her friends, or the deadliest fears of her adversaries.

We trust, therefore, that the prelates of the Church will lose no time in convening a public meeting to carry this splendid design into execution. It will form a noble vestibule to that Conservative temple, which we hope, ere long, to behold rising amongst us in all its dignity. The Queen of England, as the head of the Church of England, cannot refuse her influence and patronage to this national outbreak of Christian charity. The only mourners and grumblers will be followers of O'Connell, the bigoted Papist, the factious Dissenter, the haters of all religion, and the men who detest even the voluntary principle, when it is exerted in favor of our national establishment.

Miscellaneous.

BISHOP IVES' CHARGE.—We continue our extracts, to which we alluded in our last. We should have been better pleased to have given them in juxtaposition ; but the crowded state of our columns forbade it.

"My reverend Brethren, fellow-laborers with me in the dispensation of the Gospel, ours is a holy and divine office ; it becomes us to magnify it before God. Its powers are peculiar and well defined, bestowed for the salvation of men. As a holy trust, then, committed to us by God, we are firmly and boldly to exercise them. Necessity is laid upon us ; we have no choice. Clothed with authority from God to advance his gospel, we must not, as we value His favor, as we value the souls of men, yea, and our own souls also, yield this authority, whatever may be the demand. "A dispensation of the Gospel is committed to us, and wo be unto us, if we *preach* not the gospel!" Preach it, "whether men will hear, or whether they will forbear ;" preach it, "through evil report and good report ;" preach it, if need be, in privation, and suffering, and the face of death ; and we must preach it in its integrity and fullness ; "declare the whole counsel of God ;" keep back nothing that is profitable, nothing that is revealed, at whatever cost. Misconstruction, reproach, and ingratitude, must not deter us. "The disciple is not above his master, nor the servant above his Lord. If they derided, set at naught, and persecuted unto death, the holy Jesus ; if opposition, and suffering, and blood, marked the footsteps of the blessed Apostles ; if the foundations of the holy Catholic Church were laid amid the fires and groans of martyrdom ;—what is there in our day of general peace and good fellowship, to make us shun "to declare all the counsel of God ?" Our efforts may be feeble, our success small ; still, if they be faithful efforts, put forth in the strength of God, and with an honest and steadfast desire to advance his glory,—our hearts need not be troubled ; "we shall reap in due time, if we faint not." We now enjoy the prayers of the faithful, the succor of angels, the deep sympathy of departed saints, and the smiles of an approving God ; and when our labors and trials are past, heaven will be our eternal reward.

But, my reverend brethren, it becomes us to act with prudence, as well as boldness ; to remember that the infirmities of a corrupt and erring nature, still hang around us, and endanger the success of our holy mission. It will not be enough, that we can prove the validity of our orders—can claim regard on the ground of our divine commission ; we must go forth in the spirit and with the bearing of messengers from God ; must learn of our holy Master, who, though clothed with "all power in heaven and earth," was *meek and lowly in heart.* Meekness and humility, and godly sincerity, will do far more to ensure submission to the Gospel, than the most fiery zeal, or authoritative tone and manner. Let us take heed unto ourselves. Our danger is great ; is enhanced by the very position we occupy. "We are ambassadors for Christ ;" and yet are associated with the Laity in our work, and stand, in some respects, on the same ground with them. They are our friends and companions in society,—interchanging with us the courtesies and kindnesses of life. In a laudable anxiety not to merge the sacredness of our calling in our friendly intercourse, we are liable to confound our rights, as ministers of Christ, with those which we hold in common with the Laity, as members of society. Our commission to speak with authority in the Church of God, and to exhort and reprove, if necessary, in the concerns of the soul, may beget in us a spirit of dictation, in all places, and in all the matters of life ; and also, such a sensitiveness to opposition as may lead us to imagine, that whenever our opinions are called in question, our ministerial prerogatives are lightly esteemed. These are misjudgments, against which we must guard, or they will help to bring about the very resistance we so much dread. Besides, in respect to many things in a parish or diocese, essential to the success of our priestly office, the Laity have a deep concern, and should not be expected to yield a blind acquiescence to our judgments. In all cases where duties are distinctly assigned them, they should be left unembarrassed in their action. And in those cases in which they are called to bear a part with us, their views should be patiently considered ; their counsel respectfully listened to, and, if sound, most gladly followed. It becomes us to bear in mind a former proposition—that our efforts, although put forth under different degrees of authority, are in a common cause, and if lawful tend to the same result ; and hence that everything should be characterized by mutual confidence, meekness and love ; that from the host of God, all jealousy, suspicion, and hasty judgment, should be banished for ever ; and, "each esteeming others better than themselves," yield to the sway of that heavenly charity which suffereth long and is kind,—to the constraint of those holy bonds "which knit together the elect of God in one communion and fellowship."

Finally, my brethren in the sacred ministry, we are not exempt from the influence of selfish and corrupt passion. Love of power, mortified pride, feelings of revenge, and the like, may prompt us in the assertion of even lawful authority. O, let us humble ourselves before God, and pray mightily for his saving strength, that we be not chargeable with so dreadful a desecration of our office ; with the guilt of using our authority "to destruction, and not to salvation!" Our only safety, be-

loved, is at the foot of the Cross. At the foot of the Cross, in humility of heart, for our great unworthiness of so holy a trust; in contrition of heart, for our manifold unfaithfulness in fulfilling it. At the foot of the Cross, in continual and earnest contemplation of the awful sacrifice, oblation, and satisfaction, there made for sinners; of the precious blood of the Son of God there poured out to quench the burning wrath that was kindled by their sins. At the foot of the Cross, in humble and unceasing prayer for ourselves, and intercession for our spiritual charge. At the foot of the Cross, learning of Him, whose place we occupy, and whose message we bear; that his all-powerful love may constrain us in every act, and his divine energy nerve us for every difficulty and every trial, and keep us steadfast and immoveable even unto the end. Come, my young brethren, about to assume vows,—too holy, too great, for all but Omnipotence,—come, and let us cast ourselves together at the foot of the Cross! There, let us take refuge, and abide; for there, we shall be safe; there, find wisdom and strength; there, rest under the blessing of God, in the sanctuary of his endless favor—his ineffable love."

MY DEAR MR. EDITOR—

Within a few days I have read a little work, which for the good moral, and religious instruction therein contained, I would commend through your columns, to the perusal of parents and children.

It is "The Poplar Grove,"* and like all other narratives, great and small, has its "lights and shadows;" yet, I think (may hap unadvisedly,) a good lesson can be learned from the perplexities and sorrows of "Uncle Benjamin," as also, from the blessed consequence of that effectual restorative, God in His wisdom hath provided for us all.

Good-natured, upright, frugal Uncle Benjamin is a very model for our sex, while most of the females by meek endurance, sacrifice of self, gentle, unobtrusive piety, and constant devotion, are just as woman should be. There is, too, in this book, a *line* which if specified by *you*, might be condemned as objectionable, inasmuch, as many parents might feel, I am "the man;" yet, when avowedly cited by another, it may receive consideration, and excite reflection. "A preceptor can do little when a mother's influence is against him:" in this, as you know experimentally, there is more truth than poetry, and for the benefit of all concerned, I would advise and impress the serious regard of this fact. When some persons part company with their child, they feel as if all responsibility was of necessity relinquished, and, as if, with the child, they had conveyed over to the guardian entire accountability, forgetting they themselves had been planters of the first seed, the unfortunate preceptor incurring the thankless office, of reaping a harvest of tares! of mothers especially, we expect prayerful watching, and frequent admonition; it is merely common justice to all.

In this story, there are parents contrasting strongly, when in juxta-position; there is an educated, accomplished, youthful widow, striving for the maintenance of two infant orphans, buoyed up with a hope, apparently forlorn, of discharging the debts of one who was her all, after the deductions of necessary expenditures; and the God of the widow and fatherless, was with her; in love had he "written" her "desolate," yet was she not forsaken, and He indeed proved her helper and defender. And it is delightful, to watch, and linger over such exhibitions of humanity, such manifest tokens of God's goodness, and man's capability; green spots, on life's waste, to which we may turn, and refresh these drooping hearts of ours, in the contemplation of their misery: comforted, by the blessed assurance, that He is also our Father and Friend.

But we must turn to another picture, one of low birth, exalted by kindness to a station for which she was unfit; a purse-proud, contemptible, truckling thing, living without God in the world, or rather, making this miserable world her idol. As may be supposed, both had children; sons, as different in character, education, and manners, as were their parents, each sharing the doom, that even a short-sighted mortal would have almost predicted.

Our purpose, however, is neither to make extracts, or adorn a tale; we would simply point the *moral*, and endeavor to impress Christian mothers, so seriously with the recollection of their power and influence for *good*, that they prove not recreant of duty here, that hereafter, they, and those whom God hath given, may shine as the stars of Heaven.

Your's respectfully,

V. F.

* Mrs. Copely.

To the Editor of the Church Record:

I saw recently in a secular paper, that a youth of a certain theological institution, had wandered from it under circumstances which left an impression that the unfortunate individual was affected by an aberration of mind. It has been whispered in my neighborhood, that the "awe, mystery," etc., of the tractarian notions, have by some means found an entrance to one abode of learning, and that the leaven prepared at Oxford, and here introduced, is already doing its work, and in progress of fermentation. I have heard somewhat of extraordinary fasts, vigils, and certain superrerogatory doings practised by some few of our embryo fathers of the Church, and putting *this* and *that* together, the object of my communication is to inquire whether the *peculiar* views of the Oxford penmen are inculcated at the above institution *by authority*, and whether *some* of the students are the unurged and willing recipients of those doctrines, which in the language of the British Critic, have for their object the unprotestantizing of the Church of England; and lastly, whether the afflicted young gentleman is not a victim to this new species of enthusiasm?

A COUNTRY LAYMAN.

☞ We publish the above as we received it, and reply to our correspondent, that we are unable to afford him any information on the subjects of his inquiry, further than by saying we believe the circumstances mentioned in his first sentence are true.

From the London Record, July 22.

We are sure that it will afford real satisfaction to our readers to learn that the Bishop of Winchester has taken an open and decided step against the encroaching evils of Puseyism. All eyes, at Oxford especially, have long been turned towards him, and we are certain that the *true* friends of our Church in that University will rejoice at the circumstance we are about to mention. At the late ordination at Farnham, Dr. Keble's curate, Mr. Young, who had been ordained deacon by the Bishop of Winchester last year, presented himself for priest's orders, and after a long and careful examination, was *rejected*. This was not for incompetency; indeed no one acquainted with Mr. Young could for a moment suppose so, but simply on the ground that he carried what are, absurdly enough, denominated "Church principles" too far. Every opportunity was given him; the Bishop conversed with him in private for more than an hour, and the subjects in question were again proposed to him in writing, that no possibility might exist of his having been misunderstood; but the replies were so unsatisfactory, that no other result would have been consistent with the duty of a Protestant bishop, and Mr. Young was finally rejected.

This was as it should be; let but the bishops do their duty, and this pestilent heresy will be short-lived, and we shall not have disguised Jesuits ministering in a Protestant Church. Our readers are perhaps aware, that Oxford herself has at length opened her eyes, and *Alma Mater* is beginning to repudiate her refractory and rebellious children. Late as it is, we hail it as an omen of good; and lest our non-University readers should not be aware of what has been already done, we shall mention that, about six weeks since, the Rev. W. G. Ward, Tutor of Balliol, who has carried the Oxford views to a fearful length, was ejected from his tutorship by Dr. Jenkyns; and still more lately, the Rev. R. W. Church, Tutor of Oriel, was for a similar reason deprived of his tutorship by Dr. Hawkins. Let this system, not of persecution, but of protection, be fairly carried out; let no tutor retain his office, and no clergyman his living, who opposes the doctrines of a Church which he has sworn to maintain, and these very able, though dishonest men, will be rendered comparatively powerless.

DR. PUSEY'S QUOTATION FROM BISHOP RIDLEY.

The following letter from Dr. Pusey, which we find in the London Record of the 29th ult., is the explanation which that gentleman gives of the quotation, to which we alluded in a recent extract from that paper:

"KINGSTON, Ireland, July 22.

"My dear Friend,—I thank you for sending me the letter about me in the *Record*, but you need not fear that I should ever suspect you of writing *against* me, since I know your desire, as mine, is for peace. With regard to the passage which I am charged with misquoting, I printed it as I found it in Archbishop Laud, to whom I referred, not suspecting that anything of importance lay concealed under his, etc. In another edition it shall be printed at length, but I do not think the lines omitted by Archbishop Laud affect the sense, since the strong words of Ridley remain the same. I imagine that Laud omitted them simply in order to bring the two statements which are contrasted by Ridley closer together.

"Believe me your very sincere friend,

"E. B. PUSEY."

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 26 St. Mark's Place.—Mrs. M. L. MITCHELL'S BOARDING AND DAY SCHOOL for Young Ladies, at 26 St. Mark's Place, in the city of New York, will be re-opened on the tenth of September next.
New-York, August 21, 1841. 40 3t

ORGAN MANUFACTORY, Anthony street, New-York.—The large ORGAN, for the German Reformed Church, York, Pa., is just completed, and will remain for exhibition a few days.
I respectfully invite the public, and especially gentlemen about erecting Organs in their Churches, to call and examine it, assuring them that I shall feel truly grateful for their patronage.
I am kindly permitted to refer to the Rev. Dr. Hawks, for whose beautiful Chapel at St. Thomas' Hall, I have lately erected a large organ. Also, to the Rev. C. B. Dana, Rector of Christ Church, Alexandria, D. C., in which ancient edifice I have, within these few weeks, also erected a large organ.
GEORGE JARDINE, Organ Builder.
New-York, August 28, 1841. 40 1t

EDUCATION.
MR. EWING, from Edinburgh, most respectfully intimates that he teaches Elocution, Composition, Astronomy, Arithmetic, &c. in Boarding Schools, Academies, and private families.
Mr. Ewing has the honor of making reference to
The Right Rev. B. T. Onderdonk, D. D.
Rev. Dr. Wainwright,
Rev. Dr. Hawks.
Rev. Dr. Eastburn.
323 Bleecker-street, New York. 40 2t